765 [647 cont.]
784 foods, white flour, butter, and milk are also prohibited. The
food consists of simple tsamba. All trips must be made on foot;
[262] one may not ride, but one is allowed to take a beast of burden
along. -- The mourners must abstain from marital intercourse;
[585] also, they may not appear at weddings, for that brings misfortune
[783] to the bride. -- A bereaved shaman or soothsayer may not offici-
[796] ate during this time; in general mourning makes one unclean,
and therefore he should not even be present at a religious event.

[783] After the forty-ninth day these prescriptions automatically lapse. Special purification ceremonies are not necessary. One again starts making the incense offering in the yard, shaves, and pursues his daily activities.

769 Veneration of the dead: Aside from the grave festival, at which all gather for the offering at the kin-group cemetery, the Tujen have no veneration of the dead. There are no ancestral tablets.

769 There is no further thought about the soul of a dead per-
775 son; it has started its migration. Most people know almost nothing about any reward or punishment after death. They do fear the dead, especially if [648] someone has died with claims on or debts to the living, for instance, if the dead person had
[777] been robbed, if a deed was unexpiated, etc. Then the soul haunts its old dwelling, brings misfortune and illness to its own
[791] family, indeed, even discord and death. In such cases one questions a soothsayer concerning the cause of the misfortune, and when it is established that a soul of the dead is involved,
[782] it is determined in detail what still must be done for this soul. One goes to the grave, burns paper, and makes an offering to the dead. If that does not help, one invites a lama to pray for several days; the latter makes a special torma, which is carried away so that the misfortune will be banished.

764 Youthful and unnatural deaths: Boys at the age of 15
● 885 years are reckoned as adults; they receive a cremation like the adults, regardless of whether they are already married or not.
766 From one to 15 years of age, they are exposed on the field,